

purpose of life. He who delights through the body cannot delight in God. He who delights in God cannot have delight in the body. But flesh is weak. Like "building the floor of the house, placing bandicoots underneath, said one of the teachers, has become the manner of this body. In making it God placed lust, anger, desire and self-love within. Another of them says that if God took human form, He would have the same difficulty as His devotees had.

"Whoever has a body htingers; whoever has a body tiores. Remember that I am a being with a body and do not blame me nor punish me. If you like, wear a body like me and see, Ramanatha."

But the difficulty can be overcome partly by effort and partly by God's grace. The essential part of the process is to long for the better life. If the mind is given to God, the problem is solved. As the sun is at the root of all activity in nature the mind is at the root of all the activity of the senses. Each man has but one mind. If that mind is fixed in God where is the evil for him thereafter ? When a man has learnt this secret of self-mastery the body is a safe tenement for the soul. If you can remove the serpent's teeth, you can play with it thereafter. When you cannot do it, the body is like the mother turned monster. Those to whom God has become gracious, said Sister Mahadevi, know not their body. Self-mastery does not, however, mean necessarily renunciation and self-mortification. Basavanna said this and instanced others. Allama instanced Basavanna himself as proving this

principle.

Basavanna knew women yet observed
vows. He
observed vows and was above desire ;
having been